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Mr. *Gee's*  
**SERMON**

On the DEATH of

the REVEREND

**Dr. *Mather.***

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Mr. Gee's

# SERMON

On the Death of

the Reverend

Dr. Motter.



ISRAEL'S Mourning  
FOR  
AARON'S Death.

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A  
S E R M O N  
Preached on the LORD'S-Day

After the Death of the  
very REVEREND and LEARNED

*Cotton Mather, D.D.*  
and F. R. S.

Pastor of the North Church in BOSTON:

Who departed this Life, *February 13. 1727, 8.*  
ÆT. LXVI.

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By *Joshua Gee, M. A.*

Pastor of the same Church.

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Acts xx. 38. *Sorrowing most of all — that  
they should see his face no more.*

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B O S T O N in New-England :  
Printed for *S. Gerrish* at the lower End of  
Cornhil, and *N. Belknap*, near Scarlets-Wharff.

M D C C X X V I I I.

LEARNER'S PRIMER

FOR

ARITHMETIC

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S. E. R. M. O. N.

Printed on the Lord's Day

After the Death of the

late Reverend and Learned

Cotton Mather, D.D.

and F. R. S.

Author of the *Wonders of the Invisible World*

Who died the 12th of May 1728

EDMUND

By Joseph C. M. A.

Author of the *Wonders of the Invisible World*

And of the *Wonders of the Invisible World*

Printed by S. Kneass at the Lower End of  
Cornhill, near Scaris-Worth  
M.D.C.C.LXXII.



# Israel's Mourning

## Aaron's Death.

N U M B E R S XX. 29.

*AND when all the Congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the House of Israel.*

**T**H E verses preceeding give us the history of the death of *Aaron* the high-priest upon mount *Hor*: and our text is an account of the general and publick lamentation to which the LORD's people thought themselves called upon that occasion; *And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days; even all the house of Israel.*

THESE words are chosen to employ our meditations, at a season when GOD in His providence is humbling us under His mighty hand; and calling our whole land to mourn for the death of *ONE*, who was a very signal blessing to it: but such are the impressions of this providence on a mind, which from a natural weakness is too easily over-born and disordered by lesser occasions of greif and sorrow; and such also have been my bodily infirmities, as allow me to give you but a few broken & imperfect tho'ts upon them.

It

It would have indulged my prevailing temper, if, for a while at least, I might have appeared among the silent mourners in this house; to hear you entertained by my fathers and brethren, with that which might do greater honour to the dead, and service to the living than, at the best, I may think my self capable of. But I dare not indulge the tho'ts of this; from a lively persuasion of it, that for me to faint in the day of adversity would be as truly my sin, as for me to despise the chastening of the LORD. 'Tis therefore my desire to be found in the course of my duty, running with patience the race set before me, and looking up to Jesus for strength to perform it; that His strength may be glorified in my weakness.

In such a temper I would now proceed to a more particular consideration of the words of my text; without any sollicitude for a critical exactness in the handling of them. And here, *NOTES*

1. THE congregation saw that *Aaron* was dead.
2. THEY mourned for *Aaron* thirty days.
3. ALL the congregation, even all the house of *Israel*, were such mourners for him.

A few brief reflections upon these things observable in the words, may prepare us to take a more particular notice of the mournful occasion, which in the providence of God has made them a proper subject for our contemplation.

AND

I. *THE* congregation saw that *Aaron* was dead.

A few verses before our text we read, that he went up with *Moses* and *Eleazar* into mount *Hor*, in the sight of all the congregation; who now understood, by the report of *Moses* & *Eleazar*, and by other signs, that *Aaron* was dead: sad and awful news, like this, would run quick thro' the camp of *Israel*; and it could not be long before all the congregation saw that *Aaron* was dead.

AARON

AARON the Saint of the LORD was a person extraordinarily furnished, spirited, and called to do service for GOD, and His people in the church of *Israel*. He was an eloquent man, concerning whom GOD Himself bore witness, that he could *speake well* ||: well for GOD to men, and well for men to GOD. He was the LORD's high-priest; and his family was sometimes advanced to be at the head of the ecclesiastical order\*: when GOD entered into covenant with the *Jewish* nation; governing them, as His church, by more fixed methods, than were known under the patriarchal state; and establishing a regular priesthood among them. He was a person whose character and authority GOD had asserted and evidenced against all that reviled & opposed him: his rod miraculously budded and blossomed ||; and his brethren that murmured against him were most remarkably punished\*. He was an illustrious pattern of the humblest resignation, when the judgments of GOD came near to himself †; silently suffering the sorest bereavements, and turning his losses into spiritual sacrifices: while he was at the same time as great a pattern of quick dispatch and fervent importunity in his offerings and intercessions for others; to avert the divine judgments that were ready to devour and swallow them up ‡. He was a man justly affected with their folly, sin and danger who were for making them a captain to return into *Egypt* †, and who by murmuring & despising the good land provoked the LORD to destroy them in His anger. He was helpful to *Moses*, by holding up his hands in faith and prayer against the enemies of the LORD's people \*\*. He was one of them who were appointed, as chief magistrates, to judge *Israel*, and keep the peace and good order in the congregation; when *Moses* was called up into the mount to receive the tables of the law ||||: and this speaks his reputation for wisdom and faithfulness.

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|| *Exod.* 4. 14. \* *Exod.* 18. 1. || *Numb.* 17. 8. † *Num.* 16. ‡ *Lev.* 10. 3. † *Num.* 16. ‡ *Num.* 14. \*\* *Exod.* 17. 12. |||| *Exod.* 24. 14.



THESE, I think, are the main strokes of *Aaron's* character, as it appears dispersed in the sacred history. The time will not allow us, as we pass along, to take a particular notice of all the agreeable circumstances by which this character might be illustrated. But from these general touches it is evident that, notwithstanding any events wherein he discovered himself to be a man of like passions with others, he was truly an extraordinary person : a bright ornament and singular honour to the church of *Israel* ; one whom they greatly needed to continue among them ; and whose departure from them must necessarily be accounted a great and uncommon loss indeed.

BUT, after all, as few infirmities as he had, and as great an ornament and defence as he was to the church & people of *Israel* ; yet he was *not suffered to continue by reason of death* ; and *all the congregation saw that Aaron was dead*.

AND, just so, it is with the most eminent ministers of the church of *G O D* in every generation. However distinguished with gifts and graces, activity and usefulness, as might tempt the world from a principle of self-love to wish they might never see death ; yet *our fathers where are they ? and the prophets, do they live forever ?* They dwell in houses of clay like other Men ; and their labours often wear and dissolve the earthly tabernacles. Sometimes God calls them home ; because they are ill treated, as pilgrims and strangers, in a world that is not worthy of them. Sometimes they are taken away from evil to come : they are called up to enter into their chambers ; that they may not see the indignation that is coming on a sinful people. But if these things were intirely out of the case, yet they are men ; and 'tis appointed for them to dy : and they are such men as have been laying up their treasures in heaven ; their reward is there, and thither they must go to receive it.

II. I pass now to the next thing observable in the words; which is, That when the congregation saw that Aaron was dead, *they mourned for Aaron thirty days.*

WE may not expect to arrive at any certainty about the ceremonials of their mourning. In the original it is, *they wept* thirty days: but *weeping*, which is there evidently to be understood in a larger sense for *mourning*, takes in all the proper methods whereby men express their sorrow for the loss sustained in the death of those whom they had reason to love and honour.

AND it has ever been allowed, that *when GOD takes such persons away from us by death, 'tis our duty to mourn for them*; not only to have an inward sorrowful sense of the loss we have sustained, but in all proper and decent ways to express the grief of our hearts.

|| THE manner of mourning for the dead has been various, according to the several customs of countries. The better to express their sorrow for the loss of departed friends, it has been common with the world to differ as much as could be from their ordinary habit and behaviour. A most usual method has been to refrain from every thing that occasioned mirth; and look'd gay and pleasant; as what was unfit to be received among mourners: to refrain from the comforts and conveniences of life: and to fast and wear habits not only differing in colour from their ordinary apparel, but also in value, as being only of a cheaper and coarser stuff. These are observed to be customs practised among the ancients, in the *eastern* countries; where they would also sprinkle dust upon their heads, nay, rowl in the very dirt. Hence we find so frequent mention of penitents lying on the ground, and putting on sack-

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¶ See *Greenhill's Art of Embalming*. Lett. i. p. 77. &c.  
 cloth

cloth and ashes. They were so far from wearing the best apparel, that they frequently burned their richest goods and cloaths, as well as tore what they had off their backs, on the first news of any great calamity. So *Jacob rent his cloaths, and put sackcloth on his loins, and mourned for his son many days,* Gen. 37. 34. And the scripture-history affords many instances of this mourning in sackcloth and ashes. But these tokens of grief were accompanied also with mourning tears; which not only express our love to a friend, and our sorrow for the loss of him, but tend to moderate our passions; and allay our concern. And weeping for the dead is so far from an unjustifiable weakness, that we find examples of it in the greatest and best of men. How did *Abraham* † weep and mourn for his *Sarah*, *Joseph* ‖ for his father *Jacob*, and *David* \* for his Children? And not to multiply instances, did not our blessed SAVIOUR weep over the grave of *Lazarus* ‡ whom he loved, as well as over obstinate *Jerusalem* † whose desolation he foresaw coming on her? Which is enough to satisfy us, that as God has given us natural affections, we may use them aright, and yet let them reach to the memory as well as life of them we love, and break out in mourning tears. And thus we should weep and mourn for our dead friends: we should be grieved for their death, and suitably express our grief according to the decent customs of the times and places where we live.

WE should likewise mourn for the death of all good and useful men, according to their respective characters and stations. So when God takes away pious and useful persons in a *private capacity*; when the righteous perish, and merciful men are taken away; whose good works, prayers and holy example were of great service in the places where they lived:

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† Gen. 23. 2. ‖ Gen. 50. 1, 10, 11. \* 2 Sam. 13. 31, 33, 36. ‡ Job. 11. 35. † Luk. 19. 41.



this calls for sorrow and mourning. And it doth so more especially, when he takes away such men of a *public character*, singularly qualified for, and faithful in their several posts and stations.

BUT our subject leads us more particularly to be sensible of our obligations to mourn for the death of *eminent, holy and useful ministers*; as *the congregation mourned for Aaron*. They mourned not upon his account, as if it were not better for him to depart than to abide in the flesh: but for their own loss in his death. For tho' the blessed hope was not so clearly revealed to them, as it is to us under the Gospel; yet they had light enough under that dispensation to keep them from mourning without hope in the death of such faithful servants of the God of *Israel*. Much less can we think ourselves called thus to mourn for the death of eminent, holy and useful ministers; since life and immortality are brought to light by the gospel, thro' JESUS CHRIST who is the resurrection and the life. No, as for them, the day of their death is better than the day of their birth; for by death God takes them to Himself. When they depart, it is that they may be with CHRIST; which is far better than to abide in the flesh: they enter into rest; *Blessed are the dead which dy in the LORD, from henceforth, yea, saith the Spirit, that they may rest from their labours and their works do follow them* ||. And we are well assured, that the time and manner of their death is ordered by infinite wisdom and infinite goodness, as shall be truly best for them. Instead therefore of mourning for them, we have cause rather to be thankful for their deliverance from so great, and such manifold evils as we are here exposed to, whom they leave behind them in this sinful world.

BUT tho' we have such cause to rejoice in their gain, yet we must mourn for our own loss, and the great loss we have sustained in their death. For the taking away of the *prophet*, i. e. such as minister in holy things, dispense the word of GOD to us, and treat with us in His name, upon the great points that concern our spiritual and eternal interests; this is to be reckoned among the frowns of Heaven, as well as the taking away of the *mighty man, the man of war, and the judge*: and it may be tho't the greater loss to them who are left behind. We should not fail therefore in all proper methods to express our sorrow upon such occasions: like them who *wept sore, sorrowing for the words that Paul spake, that they should see his face no more* \*. This is an honour due to their memory; however we treated them in their lives. For such eminent holy and useful ministers are great blessings to their people, while they live; and all under their charge, if it be not their own fault, must receive great benefit from them. But whether we have received such advantage or no; and if we have abused the blessings, and thro' our own fault have lost the benefit; yet still we are bound to mourn for their death and departure from us.

AND here an inquiry into the *special grounds* of mourning upon the death of eminent, holy, and useful ministers would offer it self to our more particular consideration: but I may not enlarge upon it.

I. ONE special ground and reason of it may be taken from the opportunities and advantages for receiving good by their ministry, which are *lost* in their death. We are commanded to *remember those spiritual rulers, who have spoken to us the word of GOD*, Heb. 13. 7. But how do we comply with this com-

mand, unless we remember the gifts and graces that were in them, with all the good we have received by their means, and what opportunities & advantages we should still have had for getting good by them, if God had spared their lives? And is it possible for us to remember them after such a manner, without finding it work upon our affections in a sense of our want, and in grief for our loss? While God spares their lives, whom He has eminently gifted and qualified for the ministerial office, and makes faithful in it, they are spiritual *shepherds* and *watchmen* to the souls of their people. On the account of their doctrine & example, our SAVIOUR teaches us to call such men the *salt of the earth*, and the *lights of the world*: For as the virtue of *salt* lies in seasoning other things, and keeping them from corruption: so by their life and doctrine, such eminent, holy, and useful ministers do season the manners of men and keep them from the putrification of sin. And as the *sun* dispells the mists of darkness which overspread the earth, and enables men to walk and act after such a manner as may best answer the ends of life: so they, by their doctrine and example, dispel the darkness, and cure the blindness of mens minds; and enlighten them with knowledge and holiness. And how many and great are the blessings, which they who live under their charge have opportunities and advantages for receiving by their ministry?

BUT now all these opportunities and advantages are lost, when such ministers are taken away by death. Such a time therefore is to be regarded as a time of suffering, and on that account a time of mourning. For doth not the hand of the LORD seem to be out against us, when He takes away such advantages and opportunities from us? Is not such a bereavement to be considered as a token of divine displeasure? And should we not therefore be sorrowfully affected and mourn under it? What stupidity doth it argue to be unaffected under God's afflicting hand: if we are not grieved when He strikes us, but refuse to receive correction? Jer. 5. 3.

BUT



BUT then no man is to consider himself alone under such bereavements. And if natural affection and humane tenderness will lead us to consider the part which our nearest relatives, children, and friends may bear with us in them; the principles of christianity will take into our concern and sympathy all that may be called to mourn with us; tho' related neither by the bonds of nature nor of grace. The death of such ministers should be grievous also to them who are not immediately bereaved, but only see what reason others have to mourn under their sufferings and losses. For as we should rejoice with them that rejoice: so we should mourn with them that mourn. And persons are often called to mourn for the death of ministers, by way of christian sympathy with others who are therein bereaved of signal opportunities & advantages for getting good.

2. ANOTHER special ground and reason of mourning upon the death of eminent, holy, and useful ministers may be taken from the *neglect* or *abuse* of such opportunities and advantages, while they were enjoyed under their ministry. In the death of such ministers God may punish the sins of their people; who under such a bereavement should always suspect themselves, and consider, whether God is not now bringing their sins to remembrance. And in order to find out wherefore God contendeth with them, they ought seriously to examin themselves, whether the opportunities and advantages which now they have lost, were not sinfully neglected or abused. Now 'tis impossible for us at such a time to take this method, but we must necessarily discover sufficient grounds of mourning upon the death of eminent, holy and useful ministers: as the very best of us, upon a serious examination, must see and own that we have not come up to our duty in the entertainment we gave to them, and to the messages which they bro't us in God's name. For if we call our selves to a strict account (as God expects we should) how we have attended their ministry; how we have

received.

received the doctrines of godliness which they delivered; how we followed the holy example which they set before us; how we delighted in their usefulness; and how we have glorified God in them, by considering them only as instruments, and ascribing to Him the glory which is due to His name, for all the excellencies which adorned them; and made them so desirable and useful in the World: I say; if we duly reflect upon these things, the very best of us will find; that the opportunities & advantages for receiving good by their ministry have been too much neglected or abused. And according as we have been guilty in one or both of these regards; we should humble our selves, and mourn with godly sorrow before the LORD; confessing that He is righteous to take away the blessings, which we received no better, and imployed no more to His glory; while we had them.

BUT then if it could be supposed, that any particular persons should upon a just enquiry find themselves entirely clear and innocent in these respects; yet they have the sins of others to mourn for; if they would not be partakers with them. When we think how opportunities and advantages of getting good by eminent, holy and useful ministers have been neglected and abused, we have reason to fear that God hath taken them away in his anger: the apprehensions of which should make us mourn for our loss; whether we apprehend it inflicted as a punishment upon our selves or upon others.

3. ANOTHER ground of mourning on the death of such ministers is; That we can be *no longer delighted with beholding their eminently useful lives*, in the exercise of those gifts and graces which God had bestowed upon them. They who are governed by the refined and exalted spirit of christianity, cannot behold others act up to their character, and glorify God by employing their gifts and graces according to their several callings and relations, without finding

finding a very high delight and pleasure in it : like the Apostle Paul who *joyed to behold the order and the steadfastness of their faith*, wherewith the *Colossians* glorified God \*. Such a pleasure will naturally result from the principles of our holy religion, while we observe the numberless projections and essays to do good wherewith God is glorified by eminent, holy and useful ministers. And this pleasure will increase upon beholding the success of their labours, in proportion as we have reason to think, that glory redounds to the name of God, and good is done to the souls of men. But the death of such men puts a period to the pleasure of beholding their useful lives ; which will be considered by wise and good men as one special ground of mourning for it.

THUS we have taken notice of our duty to mourn for the death of eminent, holy and useful ministers : as the congregation mourned for *Aaron*.

BUT the congregation *mourned for Aaron thirty days* : which may lead us to this remark upon it, *That when we mourn for the death of good and useful men, whom we had reason to love and honour, we should have regard to their special character and station*. The congregation did not content themselves to mourn for AARON *seven* days, which was the time appointed for persons of a private character : but they mourned *thirty* days ; which, the learned tell us, was the time of mourning allotted for men of a public character †. Eminent ministers are to be considered as public persons : and as God has furnished, spirited, and employed them while they lived ; we should accordingly mourn for them after an extraordinary manner when they are dead. The death of private persons is not so great and extensive a loss, as the death of such ministers : the death of these therefore

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\* Col. 2. 5. † Druf. & Ainsw. in loc.



should raise a greater sorrow in our hearts, and calls for a greater degree of mourning than the death of private persons. If we should mourn for the one sort seven days, we should mourn for the other sort thirty days: As the congregation mourned for Aaron; having a special regard to his eminent character and station.

I shall make only this one remark more upon the second thing observable in our text; *That we may often find reason to mourn for the loss of those persons when they are dead, who were not justly valued and well treated while they lived.* Mourning for the dead was always accounted honourable: And here they mourn for Aaron thirty days, when they had dishonoured him by rebelling against him forty Years. And 'tis the lot of many of the servants of God, to have more honour after their death than in their life, says Mr. Ainsworth. In like manner Mr. Henry notes upon the place: and with his words I shall conclude this head. "Twas a debt owing to their high-priest to mourn for him. While he lived they were murmuring at him upon all occasions; but now he was dead, they mourned for him. Thus many are taught to lament the loss of those mercies, which they would not learn to be thankful for the enjoyment of. Many good men have had more honour done to their memories than ever they had to their persons; witness those who were persecuted while they lived, but when they were dead had their sepulchres garnished." Thus the congregation mourned for Aaron thirty days.

III. But the third thing to be observed in our text is, That all the congregation, even all the house, of Israel mourned thus for Aaron. 'Twas common for all the congregation to mourn for the death of public persons; even all the House of Israel, women as well as men, and persons of every rank & condition\*.

\* Druf. & Ainsw. in loc.

When the LORD of hosts took away from His people the *mighty man and the man of war*, men who were as the shields of the earth; the guards upon their valuable interests; or the judge and the prophet, men who were as gods upon earth to instruct the world, to maintain peace and order, and execute justice among men: it has been thought a proper time for general lamentation. In 2 Sam. 3. 31, 32. we read that upon the death of *Abner*, a mighty man of war, *David* said to all the people, *Rent your cloaths and gird you with sackcloth, and mourn before Abner.* And king David himself followed the bier. And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept. And upon the death of *Samuel* that PROPHET of the LORD, who JUDGED Israel all the days of his life, we read 1 Sam. 25. 1. That, *all the Israelites were gathered together, and lamented him.* So *Aaron* being a man of a public character, and one that adorned the eminent station which God set him in; we find that *all the congregation*, even *all the House of Israel* mourned for him.

AND this one remark may be made upon it, *That the death of eminent, holy and useful ministers in the church of God is a public loss, and calls for general and public lamentation.*

FOR

SUCH men, while they live, are an honour & ornament to their country. They not only reflect honour upon men who are of the same character and profession with themselves: but they gain credit and reputation to the whole land. They recommend themselves to strangers, who will give themselves an opportunity to be well acquainted with them; and are serviceable to procure a good name abroad for the places where they live, and for the whole people among whom they shine as lights in the world. So that in the death of such Persons a people may see a considerable part of *glory departing*: which will be

be esteemed a just ground of public and general lamentation by all, excepting only such as are wholly destitute of that shining virtue, *The love of ones country*; without which men deserve to be denied all the benefit of humane Society.

AND 'tis matter of general and public grief and mourning, that the churches of God are bereaved of the presence and use of such men. Nor may we think it possible for any to refrain from mourning on the death of eminent holy and useful ministers, who place any part of the beauty and glory of a country in it's ecclesiastical and religious interests: which, as far as they are agreeable to the *divine institutions*, are indeed the great beauty and glory of any country; and used to be more generally esteemed as the glory of *New-England*.

MOREOVER by taking away such men God gives us reason to fear approaching judgments: and this further evidences it to be matter of general and public lamentation. For ought we know, such eminent men are taken away in order to some public evil, which will come sooner when they are gone. The smaller the number of such men among a people, will they not the sooner fill up the measure of their iniquities? Such men have great influence with heaven to avert the tokens of divine displeasure. Like *Moses* and *Aaron*, they will not let God alone, that he may consume a people. We may fear therefore that when God is calling them from us by death, 'tis to make way for the execution of His judgments. When *Elijah* was taken away in a very evil age, *Elisha* cried out, *My father; my father, the chariot of Israel, and the horsemen thereof!* --- "What will become of *Israel* now thou art gone"! And where a people are not called to entertain such dark apprehensions from the death of any one great and good man among them; yet there is never any one such death, which doth not weaken and expose them: much more doth many such, within a short space of time, lay a foundation



for the most uneasy apprehensions among a sinful people. How often has God's calling up His servants into their chambers of rest been the sad prognostic, that the divine indignation was just breaking out against a people? If the righteous perish, and no man layeth it to heart; is it not a sign, that they are taken away from evil to come? When God therefore is taking away eminent, holy, and useful ministers we should think our selves called to mourn for it, with general and public lamentation.

Thus the several things observable in our text have been briefly considered. We see, That as the most eminent of God's ministers dy, and are called up from us, 'tis our duty to mourn for them; and why the death of such men gives just occasion for public and general lamentation.

*AND now from the foregoing discourse we may learn, what reason the people of GOD in this land have to mourn before Him.*

FOR among the various judgments inflicted for our sins, what breaches doth he make in the wall of safety round about us, by taking away men of great worth and service, not only of the civil but sacred character? And especially if we view the ecclesiastical order, the breach he hath made upon it, is great like the sea; by the removal of our spiritual fathers from us, one after another: men of superiour rank and character for age and experience, learning, reputation, piety, wisdom, fidelity and usefulness in the sacred calling.

WITHIN a few months past, we have been called to lament the deaths of two such aged servants of the LORD ||: while the days of mourning were scarce

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|| The Rev. Mr. Samuel Danforth of Taunton, who died Novemb. 14. And my honoured father-in-law the Rev. Mr. Peter Thacher of Milton, who died Dec. 17. 1727.

over

over, for the breach He had made upon the sacred order in this town, by the death of a truly pious and faithful minister †; in the midst of his days and usefulness. And now, it has pleased Heaven once again to break open the fountain of our grief: for we are now called to take a more special notice of the occasion which we have to mourn before God, in the death of the very reverend Dr. COTTON MATHER, our faithful and beloved pastor, who in the sovereign wise and holy providence of our LORD, is called up from us.

I own that a little modesty will forbid me to attempt an exact character of so great a man. But piety towards God obliges every one of us to have a proper sense of the uncommon loss we have sustained, that after a suitable manner we may humble ourselves and mourn for the frown of Heaven in this dispensation; while my character and relation to this beloved flock of CHRIST infer the strongest bonds upon me, to endeavour that you may have just impressions from divine providences; and at the same time, a concern for the honour of CHRIST, and a principle of love and gratitude to His deceased servant, with whom for some years I have been called to serve as a son in the gospel, are powerfully working in my breast, as incentives to act up to my duty upon this mournful occasion.

It will therefore be expected, that in representing to you the providence of God, which calls aloud upon us to mourn this day, I should consider it, as it affects others besides our selves; and demands the general and public lamentation of all the land. For in this death of one who made so bright an appearance among the excellent of the earth, the whole

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† My dearly beloved friend & brother the Rev. Mr. William Waldron, who died Sept. 11. 1727.

land has lost a very considerable part of it's strength and glory. Truth and justice have lost a champion, who was able to defend and maintain them: Learning hath lost an eminent patron, who was ever ready to promote it: The churches have lost a pastor, who was a pillar in the house of his God. Now men of such a character with strength and courage stand in the gap, to keep off judgments; and, by lifting up of hands in faith and prayer, are prevalent with the LORD against the enemies of His people: They must therefore be always acknowledged, as the ornaments of our country, and the strength & defence of it too: like the chariots of *Israel* and the horsemen thereof, whose spiritual weapons are mighty thro' GOD. And without any further reasoning upon the point, will not this be thought sufficient to put the congregation of *Israel*, even our whole land, into mourning for the death of such a great and good man, who was set for the defence of our dearest interests, civil and sacred?

BUT then what abundant reason have all in the same sacred office to mourn and lament the loss we have sustained? If some few have lost a brother, the most of us by far have lost a master and a father, whose assistance, encouragement, and counsel were always with pleasure afforded, in the weightiest cases of doctrine and of discipline. He was a bright ornament, and singular honour to the ministerial order and profession: shining as an instance and pattern of natural acquired and gracious endowments. The capacity of his mind; the readiness of his wit; the vastness of his reading; the strength of his memory; the variety and treasure of his learning, in printed works, and in manuscripts which contain a much greater share; the splendour of virtues, which, from the abundant grace of GOD with him, shone out in the constant tenor of a most entertaining and profitable conversation; his uncommon activity in the service of CHRIST; his unwearied application to all the different exercises of the pastoral function; his extensive

zeal,



zeal, and numberless projections to do good on all occasions : these things, as they were united in him, proclaimed him to be truly an extraordinary person ; and united to make it difficult to find his equal among men of like passions with us. He was pious, but not affected ; serious without moroseness ; grave, but not austere ; affable without meanness ; and facetious without levity. He was peaceable in his temper : but zealous against sin. He was a strenuous nonconformist to uninstituted ceremonies imposed upon conscience, as terms of communion among saints ; which he considered as violations of christian liberty, and snares to the souls of men : He strictly adhered to congregational principles of church-order and government ; which he tho't most agreeable to the rule of God's word, the laws of society, and the rights of mankind : He was a vigorous defender of the reformed doctrines of grace, and of the mysteries of revealed religion ; which he ever regarded as the excelling glory of the christian dispensation : And yet he was catholick in his charity to all good men, tho' differing from him in circumstances and modalities ; desirous to have churches resemble the kingdom of Heaven ; willing to receive all men, as CHRIST receives us to the glory of God ; and pleading for no terms of communion among saints, but the terms of salvation. He was abundant in liberality to the poor, both for soul and body ; but careful to distinguish the proper objects of it : and obliging to strangers, tho' often ill-requited.

THESE are some of the shining parts of his character : which made him an honour and ornament to the sacred office among us ; and render his death so great a loss, to all whom he hath left behind him in it. And these things do likewise constrain all that knew him to mourn for his removal from us : if they have any pretence to resemble him ; as a scholar, a divine, a christian, or a gentleman.

Thus religion and humanity are conspiring to force a sigh or a tear, from all that do not so far live beneath the dictates of reason and conscience, as to render their most favourable regards for any, but the blemishes and wounds of honour & reputation. And could I imagine, that any in this assembly belong to that herd of abandoned mortals, whose sport it has been to reek their venom upon a faithful servant of God, in profane and ungodly scorn and derision; I would, in compassion to their poor souls, turn my discourse to them and say,---Mourn, O forsaken wretches, mourn at length the death of that saint, who endeavoured, by his holy exhortations and fervent prayers, to keep you from the damnation of hell fire, and turn you to the wisdom of the just; while he lived above the reach of your envy and malice, and, in imitation of his great master JESUS CHRIST, was grieved for the hardness of your hearts. If you will not mourn at his death; God only knows how soon, if He ever have mercy on you, you will be constrained to it at your own: like some others already, who have found it impossible to take comfort in the hopes of the mercy of God; till they had repented and bewailed their abuse of His servant.

But that which most nearly concerns me at present is, to persuade you of this church & congregation duely to humble your selves and mourn under the mighty hand of God; that in due time He may exalt you. And there is no need of running over the topics devised in the art of persuasion, in order to move your passions here: You have a living spring of sorrow in your hearts, which naturally breaks out into mourning upon this occasion. For what rendered your excellent pastor so desirable to virtuous and good men, of every order profession and character, could not but exceedingly endear him to you; in whose special service it was, that his light shone before others. It is enough therefore to say, You are called to mourn the death of an *able minister of the*  
new

*new testament* ; a master in our *Israel*, a work-man that needed not to be ashamed, a most accomplished divine, who rightly divided unto you the word of truth, as it is in *JESUS* ; the life and sweet of whose ministry it was to preach *JESUS*. You are called to mourn the death of a tender and faithful *Shepherd* ; a pastor after *God's* own heart, who looked well to the state of his flock, and fed you with knowledge and understanding, who fed the sheep and fed the lambs. You are called to mourn the death of a spiritual *father* ; by whose learned, painful, and flaming ministry, many of you have been begotten again to *God*. You are called to mourn the death of a *wife builder* ; who could raise a strong and beautiful superstructure upon the foundation of the apostles and prophets, *JESUS CHRIST* Himself being the chief corner stone ; and who was the blessed instrument of your edification in faith and holiness. You are called to mourn the death of a most vigilant *watchman* ; who gave you warning of spiritual enemies, and roused you up to put on the whole armour of *God* and resist them ; and who was always concerned, that you might know and shun your danger. You are called to mourn the death of a skilful *guide* to your souls ; who held forth unto you the word of *God*, as a lamp to your feet, and a light to your path, in passing through a dark world ; whose care it was to direct your holy walk in the paths of truth and peace ; and who from the constraining love of *CHRIST* would take the sweetest delight in exposing himself, that he might help you forward in the way to everlasting life. You are called to mourn the death of a *man of prayer* ; who delighted in his effectual fervent intercessions to carry all your important concerns to the throne of grace, and put them over into the hands of a more powerful intercessor there ; and who took all opportunities to promote and encourage the societies, wherein that holy exercise of religion should be principally regarded. You are called to mourn the death of *ONE* whose natural, acquired, & gracious endowments were vastly a greater treasure, than *God* commonly puts into earthen vessels ;

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and



and who faithfully employed them all in your service. In a word; you are called to mourn the death of **ONE** who, tho' his learned and useful labours were acknowledged with distinguishing honours abroad ||, yet counted it by far a greater honour to see them blessed with success, for the good of your souls: and God was graciously pleased to crown them with this greater honour, in some measure according to the abundance of them; for how many that hear me this day, and how many that are gone to heaven before us, have often blessed him in their souls, when they heard the gracious words that proceeded out of his mouth; and will ever bless God for him, as an instrument of their everlasting happiness!

I am well assured, you have not only been overborn with an easy tho' strong conviction of the certain truth of all these particulars, as we passed over them: but could easily of your selves enlarge upon them all. And is not such a plain and artless enumeration of them enough to make the inward spring of sorrow rise, and overflow in mourning tears, like waters poured out before the **LORD**?

**MOURN** for your *loss*. And how great a loss have you sustained in such a death as this! So great and heavy, that mourning is the best description of it: mourning not for him who has been called up from you; but for your selves and for your children who are left behind. Doubtless, if your deceased pastor could now speak to you, it would be in those words of our blessed Saviour to the daughters of *Jerusalem*, *weep not for me, but weep for your selves, and for your children* \*. God is now saying, your eyes shall see your teacher no more, and the places that have known him shall know him no more: you shall no more hear his pleasant voice, in doctrine for your

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|| A *doctōrate* in the university of *Glasgo* in *Scotland*, and a *fellowship* with the *Royal Society* in *London*.

\* *Luke* 23. 28.

instruction ; in warnings for your caution ; in exhortations for your quickning and comfort : you shall enjoy no more of his delightful and profitable conversation, of his fervent and prevalent prayers, or of his bright and moving example among you : his painful and laborious services for you are over and at an end forever : and he is gone to reap his reward. Oh ! how should you be affected when you consider your loss as a matter and ground of mourning !

BUT then *mourn* for the *sins* which may have occasioned this affliction and frown of Heaven upon you. For as our sins do often hinder good things coming to us : so they often provoke God to take away His blessings from us : when therefore He is taking away mercies, it becomes us to consider whether we have not been sinning against mercies. And there are sins against eminent, holy, and useful ministers, which may provoke God to take them away from a people : as when they are overvalued, and set in God's stead ; or when they are too lightly esteemed, and the earthen vessels are despised, tho' there is much treasure in them ; or when a people are unthankful and unfruitful, barren and unprofitable under their enlightening, awakening, & powerful ministry : when they who are in a state and course of sin, will not repent and reform ; and when they who profess more religion continue cold, formal, indevout, and will not be quickened. Now then is a time for us to consider what sins of ours may have provoked God, and to make them the matter of our mourning and lamentation before Him. Let us now think seriously with our selves, whether we may not take up the lamentation of the church and say, *The crown is fallen from our head ; woe unto us, that we have sinned.* \*

AND should we not *mourn* from apprehensions of repeated troubles ? One stroke many times makes

way for another. And when such a breach is made upon us, do we not lie open to other evils, which (if God prevent not) will rush in upon us, like a flood? This is a consideration which further calls for our mourning before the LORD: especially when our deceased pastor expressed his tender concern for us, in this very regard; during his last agonies. Amidst the convulsions of nature, with a faltering tongue he observed to me, what a *difficult time we should have of it, if the poor flock should be broken with contentions and confusions.* And while he was beginning to give his last advice for preventing of it, before the first sentence was pronounced, his voice failed him and never pronounced a sentence more.

BUT while I perswade you to your duty, I am not unmindful of my own. Pity me, O my friends, for the hand of the LORD hath touched me, more heavily than you can be supposed to feel it in this providence. The LORD hath taken up my master from my head, and heard me cry after him, *my father, my father!* And besides the peculiar share which I have in the common loss, sustained by the land, by the ministerial order, and by this church and congregation; I have extraordinary reason to lament his death, and to love his memory. He was an instrument of spiritual good to me, in his ministry, from my early days; and very much assisted and directed my youthful studies: He excited me to publick service in the ministry; and accepted me to serve with him, as a son in the gospel: He bore with my infirmities; and helped me under difficulties: He quickened me to my work; and shewed me an example: He instructed, admonished, and exhorted me as a father; while by his condescending goodness he raised me to the level of a friend and a brother. And as I truly loved him from my early childhood: so I loved to honour him in suitable acknowledgments of his excellencies and my obligations; till death has parted us. But this love has been made stronger by death: for



for what I beheld in his last Sickness and dying hours, has raised my affections higher than ever; and I value the blessing in the want of it, even more than in the enjoyment.

FROM the beginning of his confinement, he discovered a strong perswasion that it would prove his last sickness: but he had not left the great work of preparation for death to such a time. As GOD had made him a remarkable instance of early piety: so from his youth he had been walking with GOD, and walking much in the light of His countenance. And now his great concern was for *a soul entirely resign'd to the will of GOD*: which was but the *perfecting* of a most refined temper of christianity, that appeared to prevail in him thro' his life; and whereby he had been often enabled, after a wonderful manner, to glorify GOD: especially under such bereavements as were most difficult to be born with a profound resignation. He several times told me, that he had been favoured with *bright and clear views of GOD & CHRIST & Heaven*; tho' not so many or lasting as were granted him in former sicknesses, and

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\* I will take this opportunity to give the reader several passages, relating to a former sickness; as they were communicated to me since the Doctor's death, by a gentleman who was himself a witness of them.

Boston, January 26th (Thursday) 1710.

A SPEECH of the Rev. Dr. Cotton Mather to some of his church & neighbours, when under threatening sickness; penned down by one of them immediately afterwards.

"I am singularly advantaged in two or three respects.  
 "1. I have learned to esteem patience under sickness, to be better than health itself. 2. I am sure my sins which have been many and mighty are all pardoned, for the sake of the sacrifice of CHRIST. I am sure CHRIST's blood has been applied to me, because of it's purifying efficacy on me; and that His death

and particularly when he was brought down to the gates of the grave last spring. But *Child*, said he, *GOD is now trying my patience; and my great concern is that that may have it's perfect work. I*

“ death has been for me, because I live unto *GOD*.  
 “ 3. I am, thro’ the grace of *CHRIST*, got above the  
 “ fear of death : I am a conqueror, yea more than a  
 “ conqueror over that king of terrors : and if I was as-  
 “ sured, I should dy this very night, I could entertain  
 “ death as the best friend I ever met withal. And then  
 “ as to the things which men generally trouble them-  
 “ selves about, as worldly estate, children, &c. I can  
 “ leave all in the hands of a dear *SAVIOUR*, whose  
 “ watchful providence will graciously take care of them-  
 “ — And this happy frame I ascribe to my having  
 “ conversed much with a glorious *CHRIST*, &c. I  
 “ speak not this in the least from any proud or vain-  
 “ glorious tho’ts : but to let you know, that the prin-  
 “ ciples I have so often insisted on in my ministry, will  
 “ support a man under the apprehensions of death.”  
 “ When a friend at parting said, *I hope it will be but a*  
 “ *light affliction* ; he replied, “ *I know it will work for*  
 “ *me a far more exceeding and an eternal weight of glory.*”

“ A few days after, he said to one of the same persons,  
 “ — “ I have in this time of sickness been often exa-  
 “ mining into my desires of life. The most men desire  
 “ to live, either, 1. Because they are afraid to dy : but  
 “ now that will never do. What ! after so many years  
 “ under such rich advantages, and be afraid to dy ! By  
 “ no means. But, I bless *GOD*, that point thro’ our  
 “ *LORD JESUS CHRIST* is well provided for. Or,  
 “ 2. Because they have such a strong affection to, and  
 “ delight in creature comforts : but now this will not  
 “ do neither. What ! be loth to leave streams, and go  
 “ to the fountain ! What ! love the creatures more  
 “ than the Creator, in whom all good is originally and  
 “ transcendently ! The only plea then is, *My advantages*  
 “ *to do good* : I am in working case, and may, by  
 “ *GOD*’s blessing, be instrumental to bring some small  
 “ honours to *GOD*’s name : and whenever *GOD* shall  
 “ please to put an end to this, I am resign’d ; & have no  
 “ more to say, but wait His good pleasure.”

am labouring, and I hope with success, to have my will entirely swallowed up in the will of GOD. And, said he more than once with peculiar emphasis, When once I can come to this that my will is entirely resign'd to the will of God, then farewell all friends below; I shall have nothing more to do here. Accordingly a few hours before his death, calling for me to pray with him, upon a little revival in his last agonies, he expressed a most admirable patience under them, as the appointed way of going to CHRIST: and after prayer he said to me, Now I have nothing more to do here; and explained it to me by adding, My will is now entirely resigned to the will of GOD.

Four days before this, when we thought him dying, and he tho't himself to be so; he said to me before prayer, Give thanks that I am not afraid with any amazement, at the apprehensions of a dying hour; and for all the help which GOD hath favoured me with in the service of CHRIST; and that He hath now given me so good a prospect of the end of my pilgrimage, that I can rejoice in the hope of His glory, even with joy unspeakable. Upon a little revival, he then told me, there were some special services for the kingdom of God, which he had been projecting; and that on the account of them he was willing to live: but, said he, if the Lord of my life hath determined otherwise, I hope I can truly say, Thy will be done on earth, as it is done in heaven. And then in a most composed & quiet frame, he gave his dying charges and directions to those about him: I heartily pray, that I may always use the diligence and industry, which he recommended to me, in the service of CHRIST; and be influenced by the motive wherewith he urged it: one of a weak constitution, like yours, said he, by the diligent improvement of time may do much service for CHRIST, in a short life.

THE same happy temper continued with him all along: resigned when he spake of living to serve  
CHRIST:



CHRIST: but *cheerful* under the apprehensions of death, as becomes a saint. To one of his brethren in the ministry, who asked him How he did, I remember he said, with a cheerful air and voice, I will give you Mrs. *† Askew's* answer, *As merry as one bound for heaven*. When an honourable person of his church asked him, Whether he desired to die by this sickness, his answer was; *Sir, I dare not say, I do not; and I dare not say, I do. My great concern is to have no will at all about it: but to be entirely resigned to GOD*. When he looked upon me in his last struggels and said, *walk on according to the same rule, by which we have walked together*; and when upon my desire of his dying blessing, he turned to me & said, *A CHRIST for you, and that is blessing enough*: the cheerfulness and serenity with which he spake, were beyond description.

[It were easy to collect many other instances, wherein he discovered his resignation, faith, hope and joy in the LORD. But of the many affecting passages which I have had from very good hands, I will mention these few following.

WHEN he first perceived the stroke of death, he expressed much satisfaction and tranquillity; and with an undaunted voice said, *I know whom I have believed, and I am persuaded that he can, and will keep that which I have committed to him*. When something was applied to cool his eyes, which were inflamed by his fever, he said, *In a little time all tears will be wiped from my eyes*. When something was offered to quench his thirst, he said, *I am going to drink of those rivers of delight, which flow from the throne of GOD, and of THE LAMB*. When the physicians intimated to him, that there was now no prospect of his life, he lifted up his hands and eyes, and with a particular pathos said, *Thy will be done*

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† A Martyr in the reign of K. Hen. 8. Fox's Acts and Mon. Vol. 2. p. 576.



on earth, as it is done in heaven. When he was informed, how much the people of God prayed for him, he seemed greatly pleased with a tho't arising from that, *The prayer of the upright is His delight.* He tho't it worth being sick, only that the infinite God might have the delight of the prayers preferred by such numbers of upright ones. To his gracious and beloved consort he said, *You and I must never any more retire and pray together, as we used to do: but you may now, when you go alone and pray, think that I am at that very time praising and blessing and singing hallelujahs, before the same throne of grace. I'll meet you there as often as you please.* And upon hearing her remark it, that he pleasantly smiled upon her, while she was looking on him with tears at his bed-side, the day before his death, he said, *Why should not I smile, when every thing looks smiling upon me.* Seeing his nephew Mr. Byles in the room, he called him to come near, laid his trembling hands on his head, and pronounced his dying blessing ---- "My dear child, and my son, my son, "I bless you; I bless you; I wish you all manner of "blessings! I know not what better to wish you "than this: Be strong in the grace with which our "LORD JESUS CHRIST will always furnish you. I "know not what better to wish you than this: That "you may be a blessed instrument of displaying to "others the beauties and the glories of our LORD "JESUS CHRIST. I know not what better to wish "you than this: That you may be very fruitful in "projections and essays to do good; That it may be "your great ambition to bring forth much, much of "the fruit by which our heavenly father may be "glorified. You have been acquainted with my "poor manner of living, even in the more secret "strokes of it: follow what you have found in it, "according to the pattern of a glorious CHRIST. "My dear son, I do with all possible affection com- "mend you to the blessing of our dear LORD JESUS "CHRIST. Take my hands, and my heart full of "blessings." Feeling the pangs of death proceed "with the greatest violence; and when the standers-by

apprehended him to be in the most painful agonies, he said, with a sort of triumph in his air & accent, "And is this dying! This all! Is this what I feared when I prayed against a hard death! Is it no more than this! O I can bear this! I can bear it, I can bear it!"

THIS last passage leads me to mention it, that from the strong reluctances of nature against the bitter cup of a very painful death which had been given to several of his venerable ancestors, and passed down from them to diverse of his fathers gracious children, he was often heard to deprecate it, in the time of his health. And with what earnestness he has cried to God in this place *for an easy death* --- *for an easy death* --- with such a repetition of the cry, many of you here present are the witnesses. But he was graciously heard, in that which he feared; and when it was observed to him, that God had heard his prayers for an *easy death*, I think his answer was in this one word, *Grace!* the last word, as I remember, that he was heard to speak.

THUS was he kept in perfect peace, with a mind stayed upon his God and SAVIOUR: till he lifted up his eyes towards heaven; and sweetly resign'd his spirit into the hands of Jesus, without a struggle or a groan. Lord, may we thus die the death of the righteous, and our latter end be like his!

AND I cannot forbear saying here, that I was never so affected with a view of the hope which the righteous have in their death, and the peace which is the latter end of the upright, as when I saw them in the last sickness and dying hours of this servant of God. To behold a saint with all the tokens of a divine calm in his breast, not only daring to encounter the king of terrors, but rising above all fears into joyful views of immortality; and in such a frame giving the exactest orders and directions to all about him, according to their several characters and relations, that they also may be over-comers and win a never-fading crown in the kingdom of heaven: This is a spectacle

spectacle inconceivably greater and more glorious, than a bold and venturous hero in a *campaign*, who fearless and unshaken exactly directs the battle, when invironed with fire and death. O how much greater is it, to see a humble sinner, through the grace of CHRIST possess with a full perswasion of the favour of GOD, bidding adieu to all the charms of this world, encountring a death disarmed by the redeemer, looking after all the inconceivable glories of the heavenly world, and expressing a divine concern for the eternal happiness of others: How much greater, I say, is this, than to see a guilty creature, for the fading honours of this life, rush into all the hazzards of future misery, when GOD and JESUS are not in all his thoughts, and thousands of immortal souls are made the tools of his ambition! But as great a spectacle as this is, the religion of JESUS has often produced it; and, we may speak it to the glory of the free grace of GOD, we have seen it in the death of our pastor.

Now then, beloved, you may well think how much I feel, (may GOD keep me from sinking under) the loss of such a father and such a friend. I freely join my griefs to yours, to make up the mourning that heaven calls us to this day: and I desire to join with you in all the sentiments, tempers, resolutions, and actions, whereby GOD may be glorified upon this occasion. O that our sorrowing and mourning may be after a godly sort; from holy principles, and for religious ends! O that we may be deeply humbled under the mighty hand of GOD, and lay our selves low at His feet; under a sense of our sins and provocations, and of the divine displeasure! O that while we thus humble our selves, we may by faith repair to the great sacrifice for the priest-hood and for the congregation, and repent in dust and ashes! O that we may hold on crying mightily to GOD, for his pardoning mercy, sanctifying grace, and comforting spirit! And let us never give over mourning before Him, till He turn away His anger; and by shewing us the tokens of His favour in CHRIST, quicken us in our resolutions to serve and glorify Him in holiness all our days.



AND among the other methods of glorifying God, as this providence requires; I desire to join with you, in expressing a christian sympathy with the bereaved family and relatives. If upon a just sense of *our* loss, we find such cause of mourning for it; how great then must *theirs* be, to whom the servant of God was endeared by all the ties of natural affection, as well as grace and goodness? But I shall not attempt to describe their loss; lest I aggravate their sorrow. Instead of this, I address my self unto you, beloved, and say, I am confident of it, that you will shew the kindness of God to the bereaved family; in remembrance of the kindness which God has often dispensed to you by means of His servant, who is now called up from us: And I am confident, that the hearts of this whole people are united with mine, in fervent wishes to the God of all grace, that these mourners may be comforted.

WE wish then that you, Madam, who have lost an excellent *husband*, may now more than ever have the assurances of it, that your maker is your husband, whose name is the LORD of hosts; and find Him giving more and more of the brightest evidences of your espousal to Him. He alone can make the widow's heart to sing for joy: and while you trust in Him as your God in covenant, you may depend upon it, He will give you songs in the night of your affliction; when your prayer is to the God of your life. And as in His holy providence deep calleth unto deep, his billows are rowling over you, and you have sorrow upon sorrow: now remember, it has pleased the FATHER that all fulness should dwell in CHRIST; as the head of His people in His covenant; of whose fullness you may receive, and grace for grace.

WE wish that you who have lost an excellent *parent*, may by happy experience find, that when your father forsakes you, the LORD will take you up. With Him the fatherless find mercy: and may



your hearts receive comfort in hearing him. Speak to you that word: *whom the LORD loveth, He correcteth, even as a father the son, in whom He delighteth* ||. — And for you, my brother, who are left among us to bear up a name which from the beginning has been among the chief of the families of *New-England*, we earnestly pray, that you may inherit a double portion of the good spirit, which rested on your venerable ancestors. While you chuse their God for your God, & follow them as they followed CHRIST, you will be a worthy son of such a father; and be made a blessing, like him, in the service of the gospel, which you are entred into with peculiar advantages.

MAY such as are bereaved of an excellent brother, take comfort in the tho't of this: that our LORD JESUS CHRIST doth most graciously invite their consideration of Him, as their *elder brother*; and that He is *the resurrection and the life*.

MAY all the bereaved hear an allsufficient God saying to them, *I will never leave you, nor forsake you*. May His everlasting arms be underneath them to support them: and as their affliction abounds, may the consolations which are not small abound likewise thro' CHRIST JESUS; who can give the oil of joy for mourning, and the garments of praise for the spirit of heaviness.

AND now may we all press after such a lively exercise of strong faith in the wisdom, goodness, and faithfulness of God thro' our LORD JESUS CHRIST, as will enable us to glorify Him; by the most becoming resignation to His will, under all the changes that come upon us. In this we shall take the most effectual method, to have our mourning turned into joy.

|| Prov. 3. 12.

WHEN

WHEN the excellencies of creatures might no longer comfort us, the deceased servant of GOD would always lead us to CHRIST the fountain of them all ; thro' whom we may say, *blessed be the name of the L O R D*, when He taketh away, as well as when He giveth. And whither should we go, but to the fountain, when streams are dried up ?

Now therefore let us remember, how we have received and heard : and while we are bewailing our loss, let us realize it, that all the excellencies which rendred our pastor so dear to us, were but a little stream ( and to the glory of the divine fulness we may say, but a little drop ) from the infinite and overflowing fountain of all good in CHRIST JESUS. *Then*, if our mourning this day be from a godly sorrow that worketh repentance, we may see what grounds we have to hope in Him, with whom is the residue of the spirit, that He will thrust forth labourers into His harvest, and maintain a succession of them who shall be the blessed instruments of building up His kingdom among us : and *then*, whoever is taken from us by death, we may comfort ourselves, and glorify Him by singing that song, *The L O R D liveth : and blessed be my rock : and exalted be the G O D of the rock of my salvation.*

**I I R I S.**

**E R R A T A.**

**P**Ag. 1 l. 27 r. grief. p 3 l. 24. intercessions. l. 28 despising. p. 4 l. 17. continue. p. 5 l. 31 coarser. p. 6 l. 29 r. wherein. p. 7 l. 34 *dele* here p 8. l. 2 *dele* and. p. 14. l. 1. *ult.* their glory. p. 15. l. 20. lamentation. p. 28 l. 12 struggles.



The first of these is the fact that the county of Kent was one of the most fertile in the kingdom, and that it was one of the most important in the kingdom. It was one of the most fertile in the kingdom, and it was one of the most important in the kingdom. It was one of the most fertile in the kingdom, and it was one of the most important in the kingdom.

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